

[REVISED BY THE AUTHOR.]

L I F E

AND

HOW TO MAKE THE MOST OF IT.

AN

ADDRESS DELIVERED AT ST. JAMES'S HALL,

BY

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Life, and How to Make the Most of It,

BY

DR. PHILIP FOSTER.

THIS is a subject which I need not say anything to justify me in bringing before you. Its great and universal interest is surely justification enough. But, although I need not apologise for my theme, I must do so for myself. Knowing, as I well do, that subjects of this kind, when powerfully treated, by inducing us to think more seriously than we hitherto have done about the real aims and purposes of life, not unfrequently prove turning points in our career, I feel overwhelmed with my responsibility, and wish that I were less unworthy of my task. But, although I cannot hope to do anything like justice to my subject, I may, perhaps, be able to make some observations, that we shall all be the better for having heard—and I cannot help thinking that it is better that this subject should be considered, however indifferently, than that it should not be considered at all. The mariner does not put out to sea without learning all that he can about the course that he has to traverse, so we, who are journeying over the sea of life, should carefully study our chart, that we may be enabled to steer clear of the shoals and quicksands that beset our path, and bring our vessel, with all her colours flying, safely into port at last.

I shall only be able to suggest lines of thought to you to-night, time will not permit me to follow them out, this you must do for yourselves. I shall commence with a few words about

HEALTH.

Unless our health be good, the duties of life can neither be satisfactorily discharged nor its pleasures fully enjoyed. And here, at the outset, let me observe that I am no ascetic. My idea of life is, that its duties should be fulfilled to the best of our ability, and its pleasures enjoyed to the utmost.

Plant a tree, and you all know that that tree will either flourish or wither according to the nature of its surroundings; as with vegetable so with human life: the body has certain requirements, and only by learning what these are, and supplying them, can good health be maintained. These are: Pure air, wholesome food, cleanliness, sleep, and clothing. Atmospheric air, or the air that we breathe, is absolutely essential to life, and if deprived of it, although but for a few minutes, death ensues. This life-sustaining power of the air is dependent upon the presence in it of a gas called oxygen. Now every time we breathe we deprive the air of its oxygen, and thus it becomes absolutely necessary that this exhausted air should be got rid of, and replaced by fresh air. This is accomplished by what is known as ventilation. A good deal of attention has been devoted to this subject lately, and a great many different methods devised for securing it. I shall only mention two very simple and effective ones. One is—to raise the lower sash of the window two or three inches, and have a piece of wood exactly fitted into the vacant space at the bottom. The air now passes into the room through the space between the upper and lower sash in an *upward* direction, and so no draught is felt. This is the same in principle as Tobin's method—about which we have heard so much—and does very well in summer, but in cold weather it is desirable that the air should be warmed before entering the room; this is admirably carried out by the "Calorigen," which both warms and ventilates at the same time. This consists of a tube communicating with the air outside the room. This tube is heated by a gas-jet, and, of course, as the air enters the room through this heated tube, it becomes warm; a contrivance is also attached to it by which the foul air generated by the gas is got rid of. You will find a diagram of it in the advertising columns of the *Lancet*. Not only must we have oxygen *in* the air, but we must have impurities kept *out* of it. The principal means of effecting this are—cleanliness, the removal of unwholesome matter by *drainage*, and the use of disinfectants. Upon the subject of drainage and the utilization of sewage—although one of the most important problems of the present day—I need not enter

here. The term disinfectant is applied to substances which possess the power of destroying morbid and disease-producing elements. The best of these is the chloride of lime.

FOOD must be good and wholesome. A healthy body cannot be built up out of bad material, and I cannot condemn in language too strong the adulterators of food: they are ten times more criminal than the common pick-pocket, for they not only rob us of our money but our health as well. The other day a manufacturer of oatmeal, on a large scale, was fined by a sapient bench of magistrates FORTY SHILLINGS AND COSTS for adulterating his meal with sawdust. That man ought to have been sent to prison. Had I been on the bench I would have done it, if the law would have allowed me, and if the law would not, the sooner the law is altered the better.

Adulteration will never be stopped until the law is so severe, and the supervision so strict, as to make the tradesman tremble in his shoes at the very idea of adulteration. We can do much to check it by buying only from noted makers, and such as give a sufficient guarantee of the genuineness of their productions. Food is divided into two classes, as it supplies nourishment or heat to the body. The best specimens of the former are bread and lean meat, and of the latter fat and sugar. Fuel food should be eaten freely in winter, and sparingly in summer. As a rule, the plainer and simpler our food is the better; it is good to *vary* it occasionally, but the habit of partaking of a great variety of dishes at one meal—courses, or *curses*, as Thackeray called them—is a bad one. The stomach should never be overloaded; to leave the table with an appetite is an old and good rule. The *natural* appetite being an indication of the requirements of the system, is the best guide, and what we enjoy will, as a rule, be both better digested and do us more good than that which is not relished. Food *well*-cooked is much more easily digested than when *underdone*, and this should always be borne in mind when preparing it for the invalid and dyspeptic. Fish affords much less nourishment, and is, with the exception of salmon, trout, and the shell kinds, more difficult to digest than meat. Mutton, although not quite so strengthening as beef, is far

easier of digestion. Veal and lamb are neither so nourishing nor easy to digest as the matured animals. Pork is very strengthening but very indigestible. We should make a point of eating fresh vegetables, when obtainable, once a day, and when not, a tablespoonful of lemon-juice in water should be taken instead. Fruit, when *ripe* and sound, is extremely wholesome, and not liable, unless taken in excess, to disorder the stomach or bowels. Lying down for half-an-hour after dinner will be found very beneficial to those who suffer from indigestion. While I am not prepared to say that alcohol, when taken in moderation, is injurious, I can most positively assure you that the most perfect health can be maintained, and the hardest work can be done without it, and, that, if taken in excess, it utterly ruins the health. The *Lancet*, in a most able review of the evidence given before the House of Lords on this subject, fixed the quantity which could be consumed with impunity at two glasses of beer a day, taken *at* meals. Smoking impairs digestion and exhausts the nervous energy. I regret that time will not permit me to go more fully into this matter, but I must satisfy myself by recommending you to read a very excellent article on this subject, published four or five months ago in *The Nineteenth Century* magazine, by a most able member of my own profession—Sir Henry Thompson. I must not, however, pass on without a word of praise for the American fresh and the Australian tinned meats, and to the commercial enterprise that has placed them at our disposal. I should also like to direct your attention to those cheap and nourishing articles haricot beans and lentils, and the great superiority of the whole-wheat bread to that made with fine flour.

It sounds almost ridiculous to address an audience of working men upon the importance of EXERCISE; but some of you follow sedentary callings, and for such, regular daily exercise is absolutely necessary if you would keep your health, and even those who follow laborious callings often do so in close and tainted atmospheres, and should take every opportunity of getting into the fresh air. Athletic exercises are most valuable, but they should be approached very gradually, and not carried too far, so as to avoid injury to some vital part, such as the heart, by overstrain. Although

an enemy to the disgusting exhibitions of the prize-ring, I cannot help regretting that boxing should have passed out of favour. The manly art of self-defence, as it is called, is an excellent exercise and valuable accomplishment, and I have often wished that I had acquired it. The late Mr. Saml. Smith, a proficient in it, told me that he was visiting a patient late one evening, and had left a valuable dog outside; hearing a scuffle, he went to the door, and found two rough-looking men trying to steal his dog. He asked them what they wanted, and one, thinking that the gentleman would be no match for the bully, replied, "We will soon let you see;" without more ado, Mr. Smith raised his fist, and by a well-directed blow felled him, and told the other to "come on," but the other preferred going off; and that he did as fast as his legs would carry him!

CLEANLINESS is as necessary to comfort as to health. The body should be washed all over with hot water and soap at least once a week, and sponged with cold water, and rubbed briskly with a rough towel every morning. If this, however, be followed by a feeling of depression, as it is sometimes in persons of feeble circulation, then tepid water may be used. This cold bath is an excellent tonic. Mr. Smith, whom I have just quoted, who practised this all his life, told me, when upwards of seventy, that he had never had a day's illness, and that he attributed his remarkably good health mainly to this habit. Sir Astley Cooper bears similar testimony. As I am often asked about soap, I beg to state that I have used WATSON'S with perfect satisfaction.

We cannot do without sufficient SLEEP; but if we would make the most of life, we must not spend more time in bed than nature requires. How much does nature require is a question often asked, but impossible to answer, as some persons require more than others. When a man awakes of his own accord, that is without having been disturbed by anything, he has had enough sleep, and will be better up. If he note the hour at which he wakes every morning for two or three weeks, add the hours together, and divide the sum total by the number of nights, he will find out how much he requires, and can regulate his habits by the

knowledge thus gained. I may here observe, that the woven wire mattress is the most comfortable and healthy bed manufactured.

Just as much CLOTHING should be worn as comfort requires. If too much be worn, the body is weakened and rendered more susceptible to cold; and if, on the other hand, we have too little, the surface is chilled, and the vital processes retarded. Light flannel or silk is the best material to wear next the skin, and I must caution you against the use of belts, which are a common cause of rupture. Wet clothes should be changed on the first opportunity, and until we can do so, we should keep moving about, as it is sitting still in them that gives cold. Keeping the feet warm and dry is a thing of the first importance. For this purpose I am in the habit of recommending DICK'S GUTTAPERCHA BOOTS; they are both cheaper and more durable than leather; I have worn them for upwards of twenty years, and as a protection against wet and cold they are invaluable.

EDUCATION.

"Mens sana in corpore sano" ("a sound mind in a sound body") has passed into a proverb, and while making the most of our bodily powers, we must not neglect our mental.

Although the study of languages is highly desirable, and in many cases absolutely necessary, we must not lose sight of the fact that it is simply a means to an end—the road to knowledge, so to speak, rather than knowledge itself—for it is by the acquisition of ideas—and not words—that our knowledge, properly so called, is increased, and our minds enlarged. Thus a man is not really any the wiser for knowing that the word "bird" is called "avis" in Latin, and "ornithos" in Greek. He has still but the one idea of the bird in his mind. But instead of learning these three words, meaning precisely the same thing, let him acquire three distinct facts, and his knowledge is just three times as great. We must look to the natural sciences for this. Chymistry will teach us the composition of the earth, air, water, &c.; botany the structure and vital actions of the vegetation that adorns and beautifies this world of ours; and astronomy the laws that govern the movements of the

heavenly bodies. Which of these a man more particularly devotes himself to, must, of course, depend upon individual taste ; but everyone should know something, not only of himself—for that he must if he is to do his duty to himself—but also about the earth upon which he is placed, and the natural objects by which he is surrounded. Not only must ideas be acquired, but our reasoning powers must be cultivated, so that we may be able to look at them properly, and make good use of our knowledge. For this, we must study the writings of the great masters of logic, Locke, Paley, Bacon, Newton, and Johnson. The most fascinating book I ever read, and the most instructive too, was Locke's *Essay on the Nature of the Human Understanding*. I should recommend you also to study Euclid. Don't be afraid of these subjects, they are not nearly so difficult as at first sight they appear. In fact the acquisition of knowledge has lately been made wonderfully easy. I was astonished the other day, on taking up some popular manuals on science, to see how small the books were, how complete and accurate the information, and how simple and easy of comprehension the language in which it was conveyed. If you are content to go on slowly and painfully at first, the grasp of your minds will soon be increased, and you will find not only profit but pleasure in the pursuit. All these and many other subjects I have been obliged to study, and can honestly assure you, that, not on any condition whatever, would I part with the pleasure that this knowledge is constantly affording me. History is another very useful kind of reading, especially that form of it known as biography, or the lives of individuals, and we should select the biographies of men who have followed paths of life similar to our own. We shall thus see how great and successful men have acted under certain circumstances, and with what result ; and thus, having looked difficulties in the face, so to speak, by deputy, we shall not be taken by surprise ; but in those great crises of life, which come to all sooner or later, we shall be better prepared to act wisely and well. But there are times when jaded and worn out, when the nerves are unstrung, and we feel out of humour both with ourselves and fellow men, when the mind is incapable of any serious effort, and requires

to be soothed and entertained ; at these times a little light literature will not only be pleasant but profitable. Novel reading has been unreservedly, and, I think, somewhat unreasonably, condemned. A great deal may be got out of a novel, provided it be a good one. Thus our knowledge of character and human nature may be increased, our language improved, and our minds refreshed by elegant imagery and beautiful ideas. I beg to remind those persons who decry fiction that some of our most treasured works are of this class, and would ask them how would they like to part with the beautiful word-pictures of Scott, the brilliant satire of Thackeray, the intense human sympathy of Dickens, the grand language and profound wisdom of Shakspeare ? Provided, then, that novels be good ones, and only indulged in as a relief to other and more serious reading, much, I think, may be said in their favour. I once heard Mr. Hughes, the author of *Tom Brown's Schooldays*, deliver a lecture upon "Politics : a Study for Common People," and now that we have all got votes, we should certainly make ourselves sufficiently acquainted with that science to exercise the privilege judiciously. For correct ideas on this subject I should recommend you to read Locke on "Civil Government," and let us get rid of the idea once and for ever, that we and our party monopolize all the wisdom that can be found in the world, for the whole truth rarely lies on one side, and it is possible, nay, it is highly probable that our opponents may have some reason for the faith that is in them, at all events let us hear patiently what they have to say, bearing in mind the utterance of that grand old Roman, Marcus Aurelius, "If any one will convince me of an error, I shall be glad to change my opinion, for my business is truth."

BUSINESS.

Well, having thoroughly cultivated our bodily and mental powers, to what use are we to put them ? in other words, into what business shall we embark ? This is a very difficult matter to handle, but a very important one, for upon a wise selection of a calling much of our happiness will depend. The usual course is for the son to follow and ultimately succeed to the business of the father, and this has many

advantages. For instance, it saves the trouble and anxiety of establishing one—no easy matter in these pushing times—and owing to our being pretty familiar with its advantages and disadvantages, we are less liable to those rude awakenings which not unfrequently follow the adoption of callings, the ins and outs of which we are not so thoroughly acquainted with. But, suppose, that your son manifests a decided dislike to your business, and a strong predilection for some other, what then? All our judgment and discretion will be required here. Most of us have, after reading that fascinating story, *Robinson Crusoe*, felt a strong desire to go to sea, and have afterwards congratulated ourselves upon not having been encouraged in that folly, and upon still being on dry land. The dash and éclat attending certain professions, such as the stage and army, often attract youths to them, without their having any special qualifications for the callings themselves. But, suppose, on the other hand, that he manifests along with the predilection special aptitude, suppose that you cannot keep the pencil out of his hand, and that the drawings have merit, or that, although he won't learn his lessons, he will mend a watch or pick a lock with any professional hand, then we shall do well to encourage him. Let us remember where special talent is given. Who gave it, and that it has been given because the world has need of it. I have often thought what the world would have lost if our great poets, painters, musicians, and sculptors, instead of being led by the light of genius, had listened to the advice of well-meaning but not over wise friends, and followed ordinary callings. Charles Dickens put a very wise remark into the mouth of Vincent Crummles when he made him say of his youngest son, still on the mother's knee, "I don't know, sir, as yet, what special talent he may have, but, whatever it may be, it shall be brought out." I can hardly imagine anything more pitiable than a man toiling day after day at a calling for which he has no taste. Compare this to the life of the man whose business is his pleasure—whose labour is one of love. Gustave Doré, upon being asked how he managed to paint so many pictures, replied, "Because I am never so happy as when at work." Besides we are hardly likely to apply ourselves sufficiently to what we dis-

like to succeed in it. An eminent surgeon once asked my father, then a pupil, how he liked the profession, and on my father answering "Very well," replied "That's right, for a man must be devilish fond of it to make anything out." Suppose, however, that the man has got into the wrong business, that the round man has got into the square hole, and that he finds himself so round and the hole so square that he cannot possibly adapt himself to it; what then? My advice is to get out of it, and although the proverb has it that "failure in one business is a poor augury for success in another;" I have met with not a few striking contradictions to it. But this is not to be done lightly, and we must first be thoroughly satisfied that the fault is in the business and not ourselves, and that we have not mistaken our love of ease for inaptitude for the calling itself.

I need hardly tell you that in these days of keen competition, energy and enterprise must be brought to bear upon any business to make it even moderately successful. Let me also recommend you to be men of your word; never make a promise without a reasonable prospect of being able to fulfil it; and your word once passed, even in trifling matters, see that it be redeemed. Let men learn that your word is your bond. Do your work conscientiously; throw your heart into it, and don't be satisfied with anything short of your very best. Let honesty be your policy. Depend upon it the old adage is right, and that it is the best; for although trickery and subterfuge may gain for a time, lasting and satisfactory success can only be built upon honourable dealing. Make it the interest of your customers to do business with you. Supply the best article that you can at the price, and charge a price that will enable you to supply a satisfactory article.

Live within his income every *honest* man must; but this is not enough, something should be put by for a rainy day. We often hear saving stigmatized as mean, and although saving for saving's sake is mean and contemptible, it is highly praiseworthy by the practice of self-denial to provide for times of sickness and distress, and so escape the humiliation of being burdens upon others who have been more

thoughtful and prudent. What form this provision ought to take should depend upon our position, prospects, and opportunities. Life insurance is one of the best, provided it be conducted honestly; but as all companies are not sound, too much care cannot be taken in selecting one. The Government might take this business into its own hands with great advantage, for a large revenue could thus be secured to the country, while the interests of insurers would be perfectly safe. A most excellent lecture on this part of my subject was delivered by Barnum, the great American showman, and may be read in his *Trials and Triumphs*.

MARRIAGE.

Engaged, then, in a congenial calling, and one in which we shall consequently, in all probability, meet with a fair measure of success—what comes next? I see by the twinkling of the ladies' eyes that they know what our young man ought to want, whether he does or not, and that is a wife.

We have often heard persons argue on the advantages of celibacy, and, failing to convince us with their own shallow talk, have called St. Paul in to their assistance, with the air of persons who have settled the question; but a Greater than Paul has told us that "it is not good that the man should be alone," and the same Great Authority created woman as a help meet or fit for him. It is thus the intention of God that man and woman should live together in that condition called marriage, and I shall not waste our time in trying to convince you of the advisability of that upon which Divine wisdom has stamped approval. While admitting that there are persons who are better single, I shall take it for granted that marriage is for the great majority a desirable thing, and at once proceed to ask whom are we to marry? Sam Slick says, "By all means fall in love, but mind that you fall in love with the right person," and there is, I take it, a deal of sound practical wisdom in this advice. While I would not marry without love, neither should I expect any real happiness to follow a union which my reason did not approve. To start with a fair prospect, there should be a strong inclination to the step without any strong objection.

to it. Marriages between persons in much the same position in life usually, for obvious reasons, turn out best. It is also desirable, for reasons equally obvious, that those we marry should be intelligent, patient, and amiable; if with money, so much the better; but it is quite true that "a fortune *in* a wife is far better than one *with* her. Beyond this it is a matter of individual taste and feeling. We often hear it said that "she would have made an excellent wife for somebody else," and a woman may be full of excellent qualities without winning our regard, for it is not always the best persons that we like the best, and, although love to be lasting must be based upon esteem and respect, still the love must be there to render such a union endurable, let alone happy. Before entering upon this state we should ask ourselves what we really require in a wife; consider well what married life really is, and choose a partner who will not only be a pleasant companion but who will also be equal to the cares, troubles, and responsibilities that this condition imposes. Woe to the man who, when the serious troubles of life come upon him, finds that he has a dead weight round his neck, in the shape of a pretty doll, instead of the large-hearted, large-minded woman who would have comforted, aye, and helped him too. Married people often make the mistake of taking too much for granted, and because they have, as they think, proved their love, conclude that all those little courtesies and attentions, by which they endeavoured to express that love before marriage, may be discontinued. We all like to receive these little attentions, we have accustomed each other to them, and depend upon it our wives will appreciate them none the less because they know that they are now freewill offerings, and that they are no longer in a position to command them. Besides I fail to see why our wives are to be the only women whom we do not treat with politeness. I know many husbands who spend most of, some all, their evenings away from home. How can a woman go on believing that you love her when you avoid her society on every possible occasion? Think how lonely she must feel, sitting by herself hour after hour listening for your step. Can you be surprised if, in those solitary vigils, she contrast your conduct now with what it once was, in

those happy days when every opportunity of being with her was eagerly embraced, and conclude that your love for her has grown less ? A man's love for his wife, however, does not prevent his having other tastes and pursuits, such as music, lectures, a hand at cards, &c., and I see no reason why he should deny himself these pleasures occasionally because his wife does not happen to care for them, or because it is not convenient for her to accompany him. But let us always remember that our home *is* our home, and that, although an evening may on occasion be spent away from it, our leisure should, as a rule, be passed there, and our general conduct must be such as to prove to our wives most unmistakably that our greatest pleasure is in their company and at their side. It has been said that a man should not bring his business troubles home with him, but these are sometimes so momentous that they will not be dismissed ; and a wife, because her husband comes home evidently put out, and perhaps answers her irritably, must not at once conclude that dissatisfaction with her is the cause. The wife has also been advised always to receive her husband with a smile, and, if she be a wise woman, she will certainly endeavour to do so ; but she has her especial troubles and cares as well as the man ; the children may have been unusually tiresome, or she may be suffering from that distressing affection, to which her delicate organization and habits of life render her so liable, a sick or nervous headache ; if, then, we are met with a distressed look instead of a smile, let us inquire kindly and not resentfully into the cause, feeling assured, that, whatever the trouble may be, our sympathy, although it may not remove it, will make it less hard to bear. Maccabe, in one of his character-impersonations, coming home, and finding his wife out of humour, puts his arm round her neck and kisses her, this being received with an expression of impatience, he kisses her again, upon which she turns round and kisses him, he dryly remarking to himself that "there is a deal of philosophy in a man's lips if they are properly applied." And my advice is, if on coming home you find your wife in a bad temper, not to quarrel with her about it, but to try to put her into a good one. Two rules married people *must always* observe :

Never to have a secret, and never to do anything which they know the other will disapprove; of course I except those distressing cases in which conscience and principle compel us to act at variance with those we love best. We *must* do our duty. We *must* be true to ourselves at all costs.

If this step be entered upon with prudence and forethought; if we be patient, amiable, and forbearing; making allowance for those little differences of taste, thought, and feeling, which the best assorted unions will occasionally present; as careful in *rendering* as we are in *exacting* love and duty; if, in one word, we only act like *reasonable* beings, I cannot conceive a greater incentive to, and safeguard of, good conduct, or anything so conducive to a happy life as marriage.

When

CHILDREN

come—and I hope that these “living jewels” will not be denied us—they will demand, and ought to receive, a great deal of our thought and attention. Their health must be looked to. There are plenty of pamphlets on this subject, and every woman, who has the charge of children, should acquire this knowledge. Besides, if their health be properly cared for, they are not half the trouble. Their education the state now happily provides for, but the cultivation of their moral nature, the most important of all, devolves upon you. “Train up a child in the way he should go, and when he is old he will not depart from it.” Parents, a tremendous responsibility is yours, for upon the principles you instil into your children in early life will, in all probability, depend whether they become blessings or curses to themselves and society. I do not wish to discourage you, but I do want you to realise your position, and to apply yourselves earnestly to the great work that lies before you. And, first of all, I would train them in the strictest regard for the truth. I would make them understand that it is a mean and cowardly, as well as a wicked thing, to tell a lie. I am persuaded that a strict regard for truthfulness is at the root of all integrity of character, and that a man or woman who would scorn to tell or act a lie will not get far wrong. Children must never be corrected in anger, for, attributing it to your passion rather than their fault, they will not

hesitate in future, by any means, to save themselves from punishment, which they will not unreasonably consider—for in some degree it probably will be—unjust. We must treat them like rational beings, explaining and endeavouring to make them understand *why* they must not do things, not because it *annoys* us, but because it is not *right*; and if we are compelled at last to have recourse to physical correction, we must always let them see that it is done more in sorrow than in anger, and that it pains us quite as much to inflict as it does them to receive it. Solomon tells us to “spare the rod and spoil the child,” but he means sparing the rod when it is absolutely necessary, when reason and not passion dictates its use, and I am convinced that it might be spared much more than it is with great advantage. We must also try to behave uniformly, not as some foolish parents do, blaming them at one time for what they have praised or laughed at at another. We must also, in dealing with them, endeavour *again to be* children, and to see things through *their* eyes. Parents are too apt to forget how important little things are to children, and do not realize how great is the punishment they inflict when they deny their small requests. As they grow up we must make them our companions, if we would acquire that strong *personal* influence over them which it is so desirable that we should have. The father should be the friend and adviser of the son, and the mother the daughter’s confidante. Let us not sneer, as we are apt to do, at the enthusiasm of youth; for, alas, the bright tints will fade out of their sky soon enough, but by a ready sympathy and due allowance endeavour to gain their confidence as well as their love.

Let us teach by example as well as precept; let *us be* what we wish *them to become*; let us show them in our *own* persons the beauty of pure and honourable lives.

Let us do all that we can to make home bright and attractive, encouraging them in their recreations—even if the noise does disturb us a little—and not unfrequently taking part in them ourselves. If, after all, we find them preferring other society to our own—before blaming them—let us honestly ask ourselves whether we are quite free from

blame—whether we have considered them sufficiently—whether we have done all that we might to render the home circle what it ought to be, the most charming of all, to make it in the words of that most pathetic of all ballads, “Home, sweet home.”

Just a word about the duties of children to parents, and first comes that of obedience. This, until children become capable of thinking and judging for themselves, must be implicit, and, even after years of discretion are arrived at, the greatest deference should always be paid to the advice and wishes of parents, for, however open to suspicion the conduct of others may be, theirs can only proceed from the purest, the best, and most disinterested motives. All duties in this world are reciprocal. Theirs the duty to protect and guide our youth; ours to assist and comfort their declining years. Remember how ungrudgingly—nay, how lovingly—their duties have been discharged, and let us not be slow to repay, while it is in our power, for a time will come when the eyes that have looked into ours so affectionately will be closed for ever, and when our every unkind word and action will be remembered so bitterly that we would give worlds, were they ours, to recall them.

I strongly recommend every one of you to read Mrs. Ellis’s very admirable book, *The Women of England*, and Cobbett’s *Advice to Young Men*. Although called advice to young men, it was written quite as much for young women. Cobbett evidently meaning, when he used the word *man*, as Lord Cavendish humorously remarked the other day, “that man should embrace woman.”

I feel some little diffidence in touching upon

RELIGION,

but my address will be incomplete if I omit doing so, for no scheme of living can be complete which does not provide for the life hereafter. Unless we so live here as to secure our happiness in the world to come, I care not what success we may achieve, I care not what wealth we may accumulate, I care not how we may make the world ring with our name,

our lives will have been a miserable failure. Connect yourselves with some religious body ; for the regular attendance at a place of worship cannot fail to have a salutary effect upon your lives. But, above all, let me earnestly impress upon you the importance of a regular study of the Scriptures. With this duty let no other object interfere, and have a care lest this become—as things done regularly are apt to do—a mere matter of form. Read them slowly and carefully, with the earnest prayer that God will enlighten your understanding and give you strength to act up to the precepts there enjoined. Our minds imbued, then, with the *broad* principles of Christianity, let us go calmly on, disregarding of the *narrow* prejudices of society, heedless of what the world may say, doing, through good report and evil report, that which we know to be right, not for what it will bring us, not for the praise and glory of men, but for conscience sake.

Whatever may have been the deficiencies and shortcomings of this address, you will, I think, agree with me, that, if we would only govern our lives on the principles here laid down, when the last scene of the last act approaches, and the curtain is about to fall on the drama of life ; when this world and this world's interests fade into nothingness, and the portals of another—an eternal one—open before us, in that supreme moment the happy consciousness will be ours, that the two great purposes of our existence have been accomplished ; we shall be able to look on the past with satisfaction, and to the future with hope.

NOTES TO ARTICLE ON HEALTH.

1—As arsenic in wall-paper is a frequent cause, not only of ill-health, but of disease, it ought to be generally known that those manufactured by Mr. William Cooke (of Leeds) are guaranteed to be absolutely free from it.

2—For those who prefer a COLD BATH to simply sponging the body, one has been invented with a raised centre for the feet, by the use of which, standing *in* the water, so unpleasant and injurious to many persons, is rendered unnecessary. By the addition of sea, or when this cannot be obtained, common salt, to the water, in the proportions of 3 or 4 ounces to the gallon, the bath may be made still more refreshing and invigorating.

Bernard & Co., Meadow Lane, and Woodhouse Lane, Leeds.

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BY THE SAME AUTHOR,

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